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GUIDE
TO
Reading Hebrew
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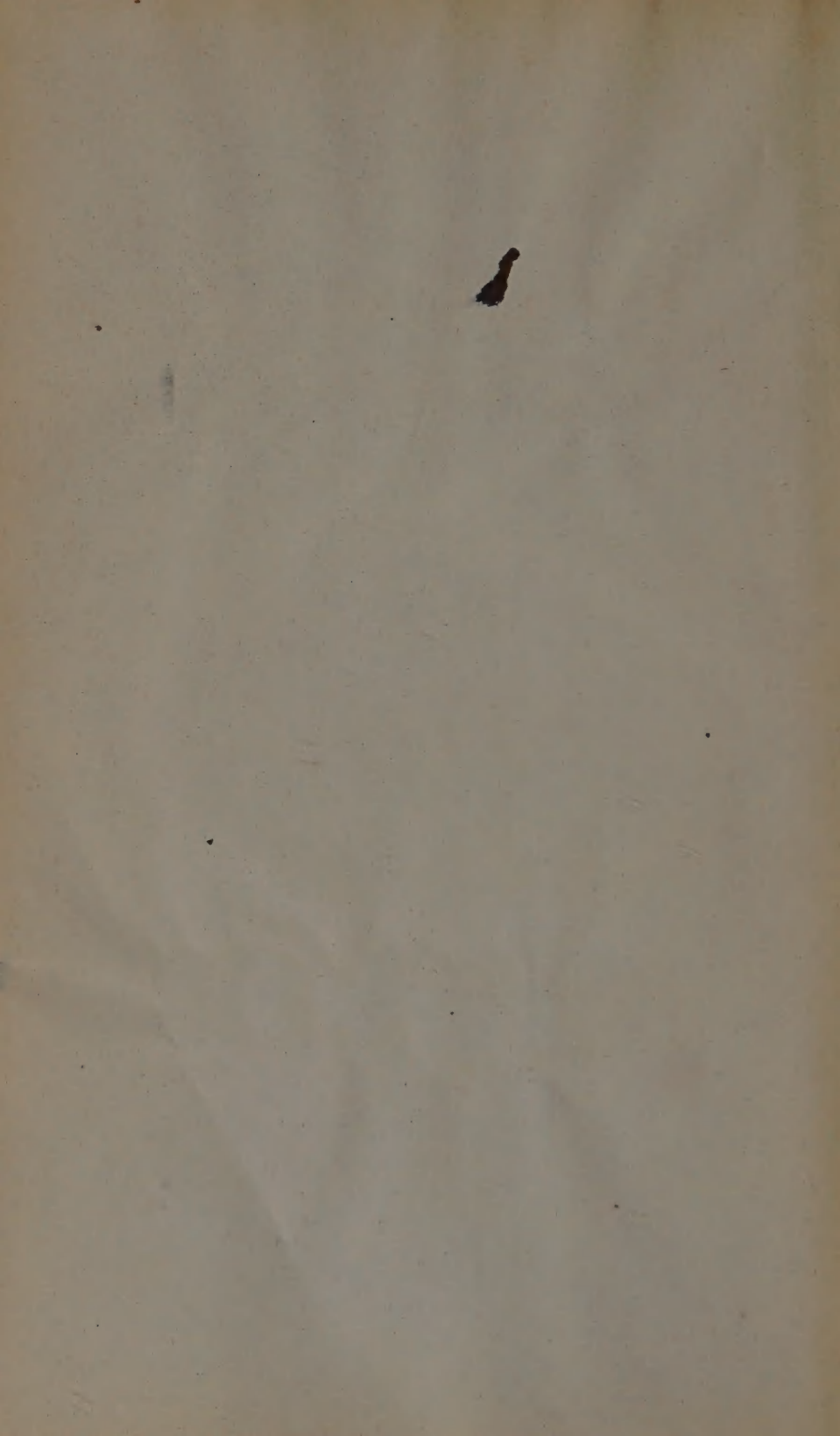
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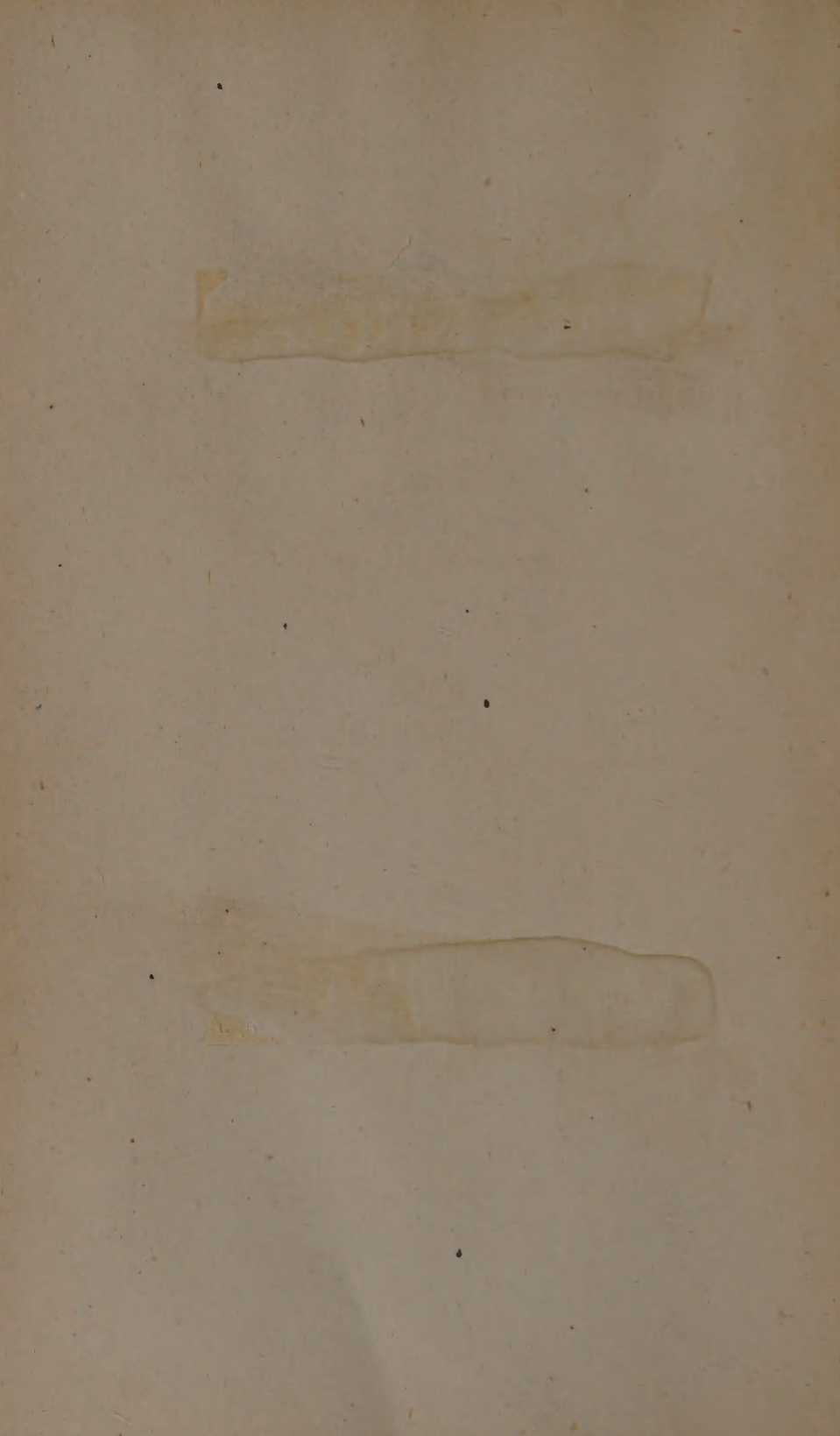
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A

G U I D E

TO

READING THE HEBREW TEXT;

FOR THE

USE OF BEGINNERS.

BY THE

REV. W. H. VIBBERT, M.A.,

PROFESSOR OF HEBREW IN THE BERKELEY DIVINITY SCHOOL.



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INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming less every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once ; (4) the vocal and silent sh'vas ; (5) the doubtful vowels, etc.,—in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's Grammar*, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other ; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by *ē*, which might be pronounced like *e* in *mete*. It is here represented by *ā* as in *fate*, and so is not liable to be pronounced grave, *ā*, or short, *ă*, or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

GUIDE

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

HEBREW is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, äľēf and äyīn, are represented by no English equivalent. Ahľēf is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of äyīn — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by γ, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g*, *ch*, *'h*, *gn*, *rg*, etc., merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatabiles*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

NOTE 1.—The *names* of the letters are monosyllabic, except those of *ahlef*, *geemel*, *dahleth*, *zayin*, *lahmeth*, *sahmek*, *ayin*, and *tsahthay*.

NOTE 2.—The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

	Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.
Finals.	א	Scarcely audible breathing.	Ah'-lēf	ʾ	כ
	ב	b	} Bayth	b	ג
	בּ	v (bh)		v	
	ג or גּ	g always hard, as in <i>go</i>	Gee'-mēl	g	ד
	ד	d	} Dah'-lēth	d	
	דּ	th as in <i>those</i>		th	ה
	ה	h as in <i>he</i>	Hay	h	
	ו	v	Vahv	v	ז
	ז	z	Zā'-yīn	z	
	ח	ch as in Ger- man, <i>nach</i>	Chayth	ch	ט
	ט	t	Tayth	t	
	י	y	Yōthe	y	ס
	כ or כּ	k	Kāf	k	
	ל	l	Lah'-mēth	l	ע
	מ	m	Maim	m	
	נ	n	Noon	n	ש
	ס	s as in <i>so</i>	Sah'-mēk	s	
	ע	No sound	Ā'-yīn	ʿ	Dilated. ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
	פ	p	} Pay	p	
	פּ	f (ph)		f	
	צ	ts as in <i>nets</i>	Tsah'-thay	ts	
	ק	k	Kōfe	k	
	ר	r	Raysh	r	
	ש	sh	Sheen	sh	
	שׁ	s like ש	Seen	s	
	ת	t	} Tahv	t	
	תּ	th as in <i>thin</i>		th	

REM. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

REM. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

REM. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

ק, *k*; ס, *s*; ט, *t*; ד, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with נ; ד with ר; ד with ך; ה with ח; ח with ת; ה with י; י with ך; ך with ז; ז with נ; ו with ן; ן with ם; ם with ס; ע with צ; ע with ף; ש with שׁ.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsahthay? Vahv and Yothe? Vahv and Raysh? Ayin and Tsathay? Sheen and Seen?

REM. The dot over ש and שׁ is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsahthay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left*. Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE.—TH must be represented by ת or ת, not by טה; SH by ש, never by שח; TS by צ, never by טח.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, v, ch, p, n, r, f, *th*, *t*, k, sh, z, g, ts, v, k, s, d, r, *k*, ts final, k, m, s, th, ch, *th*, r, b, h, n, v, l, y, *t*, sh, g, t, k, d, s, n final, z, m, p, ts, y, b, th, m final, *k*, s, g, r, f final, d, th, *t*, l, k final, y, z, v, b, s, t, g, h, k, f, p, *th*, *k*, v, n, r, b, ts, th, ch, h, g, *t*, z, d, s, l, n, f, *th*, m, s, k, ch, v, *k*, ptr, yms, yhn, mth, mrk, lk, hbrvs, thslns, lyh, trm, thsn, mss, dkf, tschy, shpl, prf, rtsh, shrg, chshl, hshm, hlk, btsh, yhv, mshpt, tstkh, gzl, gthl, myth, ythv, kmn, kmv, lmnk, klm, krh, sprts, bchn, rchf, shlf, brk, srh, vrhm, vkshv, ytschk, ysrl, dn, krch, shmn, yth, rchl, shvl, ltn, blhn, btn, srg, ykshn, ktn, mzm, mktl, sn.

NOTE.—This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over א and פ when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE.—The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are:

		Sounded as	Represented by
Kāh'-mĕts	ֿ,	ā in father,	ā
Tsāy'-rāy	ֿ or ֿֿ,	ā in fate,	ā
Chee'-rĕk	ֿֿ,	ee in feet,	ee
Chō'-lēṃ	ֿ or ֿֿ,	ō in over,	ō
Shoo'-rĕk	ֿ,	oo in fool,	oo

NOTE.—The horizontal line represents the consonant to which the vowel belongs; ֿ means, therefore, that the vowel stands *beneath* the consonant; ֿֿ that the vowel stands *over* the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. כֿ = bā; בֿֿ = bā; מֿֿ = mā; קֿֿ = kee.

When *cholem* (*defectively* written $\dot{_}$) follows a consonant it is placed *over* it, e.g. בּ = bō; פּ = pō; דּר = dōr.

Cholem (*fully* written ה) and Shoorek ו, stand *in the line* with the other consonants, e.g. קום = kōm; קום = koom.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and äyin have no sound, they may, for the sake of convenience, be represented by a dash (thus אַם may be written -ām; מַצָּא = mätssä-; עָשׂוּ = -äsoo; מַעַל = mā-äl, etc.), or they may be left unexpressed.]

בּ, בָּ, בֶּה, הֵי, הוּ, הִי, גִּי, גוּ, גֶּ, זוּ, זִי, פּוּ, פִּי, לָ,
לוּ, פִּי, נִי, יִי, מִי, מִי, מוּ, נוּ, יֵשׁ, שֵׁ, כִּי, רִי, רִי, תִי,
יִי, עִי, צוּ, קוּ, יִי, יִי, אִי, לִי, יוּ, נִי, הוּ, הִי, תִי, פִּי,
דִּי, יִלְּ, פִּי, שֵׁ, סוּ, נִי, נִי, נוּ, שֵׁ, דִּי, יִי, עוּ, כִּי, פִּי,
יִי, סִי, אִי, רִי, קִי, עִי, כִּי, נִי, יִי, טִי, מִי, חִי, זִי,
יִי, יוּ, תוּ, סִי, נִי, שוּ, דִּי, תִי, פִּי, מוּ, לִי, חוּ, וּי,
וּי, גִּי, עִי, עִי, יִי, קִי, פִּי, הוּ, לוּ, יֵשׁ, רִי, פִּי, כִּי, פּוּ,
קִי, פִּי, גִּי, נוּ, יִי, לִי, לוּ, יֵשׁ, כִּי, תִי, פִּי, דִּי, לוּ,
פִּי, עוּ, נִי, הִי, יִי, חוּ, יִי, יִי, זִי, אִי, פִּי, דִּי,
תִי, טוּ, מוּ, רִי, סוּ, יוּ, יוּ, אִי, חִי, מוּ, פִּי, תוּ, קִי, סִי,
שֵׁ, נִי, עִי, רִי, תִי, כִּי, לִי, לִי, צִי, רִי, נוּ, גוּ.

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

דָּג, קָם, קוּם, גָּב, דָּב, מוּם, גּוּר, שָׁם, מֵת, כָּל,
 לֵן, יָאֵת, אִישׁ, הוּד, יָם, יוּד, כּוּר, נָב, סוּם, גִּיל, תֵּךְ,
 שָׁם, קוּב, טוּב, דָּם, פּוֹשׁ, לָז, יוּף, אִי, יָה, תוּץ, גִּז,
 תוּר, שֵׁן, קוּן, טַשׁ, דִּין, בֵּן, גָּד, בֵּית, לֹב, יוּר, יָט,
 כּוּם, יָאֵל, אֹן, יָת, רָם, עִיר, עָב, דּוּב, זוּל, דּוּד,
 מִין, גּוּב, מוּשׁ, יָשׁ, פָּה, חוּב, דִּין, דָּל, גִּיר, אָב, טָל,
 צֵר, צָן, קוּץ, עוּז, תָּף, דָּל, חוּץ, חוּי, חִי, אוּב,
 כִּים, גִּישׁ, חוּר, נָא, נוּב, כִּים, כִּית, אוּת, רִיב, פּוּט,
 שִׁים, שׁוּם, פָּז, טוּב, זָג, סָנָף, בָּז, בָּל, שִׁיך, שִׁיד,
 יָאֵל, כִּים, לָג, לָד, גִּיר, סִיג, סִים, הוּר, אוּר, רִיב,
 עֵשׁ, חָם, חִיק, נוּב, זִיד, גָּר, דּוּץ, צִיל, עָב, מִיץ,
 קוּץ, גָּג, מוּת, זִיף, דּוּג, כּוּר, מָף, דָּךְ, קָץ, קִים, חוּל,
 לוּט, נָף, טוּל, רִיק, פּוּג, יוּב, שָׁד, יָחַץ, רִיק, הוּם,
 נִיר, לָז, סָף, סוּף, בָּז, בֵּן, שָׁר, תִּין, חָם, נוּם.

EXERCISE V.

Pronounce the following Hebrew words.

שְׁתוּל, מְצוּר, עֵמֶל, הֶמֶן, פִּלֵּק, פְּנִים, שָׁרַק,
 תּוּמִים, רוּצֵץ, עֶבֶד, מִשָּׂא, מַעִים, יָכַל, נִלְכַּד, יוּרָם,

דָּלֶגֶת, דְּוִיד, גִּיחֹון, גֶּשֶׁן, בָּצֶק, עֵיטָם, אָפִיל, אָפִיר, יָרָא,
הֶסֶב, הוֹסֵב, סָדִין, סִיחֹון, סִינֹון, עוֹרֵב, עִילָם, חָזוּ,
מְשׁוֹשׁ, מִיתִים, חֲלוֹן, הוֹפֵם, הֶבִין, יָבִין, פָּחִיר,
אָשׁוּר, אָנְכִי, אֵילֹון, אִים, אֵילָן, הָאִיר, כּוּמָז, נָכוֹן,
כּוֹשִׁי, כּוֹשֶׁרָה, מוֹעֵד, מִפֶּה, חֲמִיק, יָנִין, נָצָה, נוֹי,
יָמִים, פָּהוּ, נָדִיב, גּוֹזֵן, שָׁנִי, מָזָר, טָנָה, דָּוָק, בִּרְדִּי,
פִּיתָן, לָשׁוֹן, יוֹנֵק, שָׁגַל, מַחֲזִיז, טָמוֹן, שְׁעִיר, קָטָן,
דִּיבּוֹן, בָּצֶק, יִלְהֵם, יֶכֶן, יוֹקִים, יִיבֹשׁ, קָטַל, לָעַג,
יּוֹרִים, יָדוֹן, יִיטִיב, חָלָב, יוֹשֵׁב, מוֹשִׁי, עֶשֶׂן, אָמָץ,
הָכַל, הֵילָל, תָּמַר, צָנַם, הוֹעֲבָה, שְׁעִיר, קָטָן, דִּדְנִים.

NOTE. — The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, taking care to write from right to left.

Bä, dä, vee, sō, lā, mee, noo, gā, shoo, kă, bee,
chō, hoo, thā, lō, see, nō, pā, tō, yee, zoo, mǎ,
tsä, yā, hō, fā, vā, chee, tā, lee, koo, rō, tǎ, gō, yā,
shā, dee, hā, yō, nā, moo, lā, yoo, kee, tsō, fee,
zā, yee, loo, kō, sā, nō, roo, kō, shā, chā, tee, tǎ,
shō, bān, bōn, loon, dāg, kōl, dān, bāth, vāv,
tseets, shoom, geesh, yāz, cheel, mǎn, keer, gōl,
chāth, tsoor, zāk, yām, mōts, meets, tāth, yōth,

där, nāts, loog, pool, bäl, bōs, seen, *kāts*, lool, dāth, chāk, hōn, rāk, reev, pōth, book, läz, cheesh, bōr, *toov*, chok, lāv, där, moot, seer, sōk, tāl, yāth, *kām*, moosh, pool, פֹּל, פֶּז, נָאֵב, נֹוֹת, *sooth*, mām, noon, נָאֵח, נָאֵם, rāsh, פֹּתֵח, sheen, פָּר, פֹּור, tār, dōv, hān, pook, gān, been, shoov, booz, tool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Käthoov, täshāv, bānoo, yächāl, täreeth, täfook, näkoom, härāts, yāshāv, shāleem, bōhoo, *kātōl*, chāthāsh, māleets, neesān, tōhoo, bārāk, shālōm, yālāk, *kōlōth*, yākoom, *kōmāh*, reeshōn, rākeem, bāsār, yōthār, hāteev, hōleeth, yāmeem, yōnāk, yākār, kāleel, nāvāl, nōsās, hāneef, zāthān, zākoor, sheerānoo, täkeemoo, mārāchok, hōleethō, rāthāfoo, yōnākeem, oovā-nōth, yākeemoo, tōfāfōth, yōzāvāth, kōkāveem, härāree, yōyāreev, yōchānān, bāmōthā, sāree-geem, sookāthee, sheerāthānoo, tōsheevānee.

3. When נ is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel: e.g. בָּרָא = *bārā*; תָּצֵא = *tātsā*; בּוֹא = *bō*; קָרָא = *kāree*; נָסוּ = *nāsoo*.

ה may serve the same purpose, when it stands at the *end of a word*, after ׀, ׀׃, ׀׃׃ [or ׀׃ § 2. II.], e.g. גֹּלֶה = gälä, גֹּלֶה׃ = gälā, גֹּלֶה׃׃ = gälō.

We have already seen that י, having no vowel of its own, after ׀ or ׀׃ simply serves to make the prolonged sound of the vowel Tsārā or Cheerĕk; and that ו, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ׀. These letters therefore *quiesce* or rest in the following vowels:

א in *any* vowel;

ה in ׀, ׀׃, ׀׃׃, ׀׃׃׃;

ו in ו or ו׃;

י in י׃ or י׃׃ (or י׃׃ § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a *consonant*; e.g. in אֶשׁוּב, א, as it has a vowel under it, must be a consonant; so in הֵן, ה must be a consonant; so in וָזַר, ו, צִיד, יִלֵּד, the Vav and Yothe are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, ו, or י is quiescent or not.

בֹּאֵר, בֹּא, בּוֹא, לֹא, נִצָּא, מָה, נָא, פֶּה, הוּא, הוּא

רֹאשׁ, לִי, הַיָּיב, שׁוּבוּ, נָצַא, קָשָׁה, רֹאשׁ, לֵאמֹר,
 פּוֹעֵה, טֹאטֹא, קָאם, יָצֵאת, יִתָּא, בָּדָאם, יִרָא, יֹאכֵל,
 פֹּאֶרֶת, נָאֹה, רֹאשׁוֹן, דָּאג, רֹאמוֹת, רֹאשׁ, יִנְאָץ, זֹאת,
 פֶּרֶאֶת, פֶּאֶרֶן, פֶּא, פֶּאָה, לֵכָה, מְבוֹא, אָבִיָא, טִמְאֵת,
 יָצָה, כָּלֵאֲתִי, חִטָּא, מוֹצִיָא, תְּבֵאֶת, קָרָא, נָאָה, גִּנָּה,
 הָיָה, רָוָה, אָתָא, נֵאִיץ, נִיּוֹת, יִי, יוֹנֵק, דִּנֵּק, הָוָה,
 תְּאִים, שָׂאג, קָרֵאֶת, יֹאבֵד, הָכִיל, קָרָה, יִהְיֶה, סוֹא,
 נָשִׂיָא, נָאֵד, הָגָה לָאט, יוֹהָא, לָבִיָא, מוֹאָב, סָלוֹא,
 נָבִיָא, יוֹיָרִיב, לִנְנָא.

5. (a) When Cholem (without ך) follows ט, or precedes ש, it *coincides with the diacritical point* of these letters, the single dot serving both as the vowel ō, and as determining the sound of ש, so that בֹּשׁ = bōsh, for בֹּשׁ; שֹּׁם = sōm, for שֹּׁם.

(b) If Cholem (defectively written) follows ש, or precedes ש, it is written over the *opposite arm*; so that שֹׁד = shōth; עֹשֶׂה = ʿōsā.

EXERCISE IX.

Write in Hebrew characters the following words (ō in every instance to be written *defectively*, i.e. with the simple ֿ).

Chōsān, chōshān, yōshāv, shōlām, chāsōf,

tāfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts, shālōsh, shōkāv, kōsht, nōsān, nōshān, shōvāl, vōsāh, vōshār, tōsheev, sōkār, yāshōm, shōmām, sōnān, nāshōs, shōvār, sōrāf, yāshōk, shōkān, nōshāk, gōshee, sōrāk, mōshāvāh, kōshāl, sōkāk, yōshānā, pārōsh, shōvee, meeshōr, shōkākāh, dōshāsh, tāshōvnāh, bōshāshoo, yākōshtee.

EXERCISE X.

Pronounce and write in English characters the following words.

NOTE. — When not preceded by a vowel ש = ōsh; ש̄ = ōs. When ש has no vowel *under* it ש = sō; ש̄ = shō, except at the *end of words*, when it is ōs.

שִׁכָּן, שִׁרְק, אֲשִׁיר, שֶׁךְ, יָקַשׁ, שֶׁן, יִבְשׁוּ, יָשׁוּד, שֵׁם,
בֶּשֶׁת, שִׁפְרָה, מִשְׁלָה, מָקַשׁ, יִשְׁחֹו, שֶׁךְ, שִׁנָּא, עָשׂוּר, רָמַשׁ,
כָּשָׁל, כָּשָׁשׁ, יָשׁוּד, חָרַשׁ, שִׁרְשׁ, שִׁרְשׁ, פָּרַשׁ, אָשָׁף,
חָשֶׁךְ, חָשֶׁךְ, בָּשָׂם, אָשָׁב, שִׁרְשׁוֹ, שִׁכָּה, יָבֵשׁ, יִשְׁיב,
עִשְׂנִי, שִׁשְׁן, שִׁרְרָה, יִשְׁרָה, שִׁתָּה, שִׁרְרָה, יָשָׁךְ, גָּשׁוּ,
שִׁאָם, חִישָׁךְ, בָּשָׁשׁ, עָשָׁךְ, רָשָׁשׁ, שִׁשְׁן, שִׁטְרָה, שִׁלַּשׁ,
שִׁרְשׁ, שִׁטְטָה, יָשָׁב, חָשָׁף, יָדַשׁ, נִשְׁקָה, יָשָׁק, חִישָׁךְ,
שִׁדְדָה, יָשָׁכוּ, נָשָׂא, נִשְׂאָה, עָשָׂה, שִׁנּוּת, קָשָׁשׁ, כָּשָׁל,
עָשׂוּ, נִשְׁבָּה, עָשָׁק, הָשָׁב, יָשָׁלוּ.

NOTE. — The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are :

		Sounded as	Represented by
Păt-tăch	ֿ	ă in dăsh,	ă
Sëg'-ōl	ֿ	ě in mět,	ě
Chee'-rëk	ֿ	ĩ in pĭn,	ĩ
Kă'-mëts Chă-toof	ֿ	ö in hôt,	ö
Kĭb'-boots	ֿ	ũ in füll,	ũ

REM. 1. Cheerek, ֿ, and Kibboots, ֿ, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

REM. 2. Kamets (broad ä) and Kamets Chatoof (short ö) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

REM. 3. Segol sometimes quiesces in ֿ, and hence assumes the form ֿֿ.

REM. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מַה = mă; שֶׁה = sě.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE.—In this Exercise ֿ is short ö.

הת, הן, גֹּד, דֵּל, גֵּל, אֵב, דֵּל, זֹה, גֵּשׁ, לֶן, פֶּן, רַב,
 בֹּז, יִם, עֵם, פֶּה, אֵל, הֵךְ, אֵה, אֵךְ, פֶּן, עֵל, אֵם, סֵל,
 פֶּן, טֵל, חֵק, חֵג, גֵּם, וֹה, הֵם, קֵר, הֵר, וֵק, לֵשׁ, גֵּל,
 גֵּל, קֵט, טֵל, נֵם, קֵשׁ, קֵר, לֵה, אֵם, עֵב, חֵס, פֶּת,
 נֵג, לֶן, הֵנ, יֹה, נֵט, חֵק, אֵת, פֶּם, פֶּן, יֵל, תֵּק, הֵב,
 דֵּל, מֵשׁ, פֶּן, עֵן, מֵץ, יֵת, מֵל, גֵּח, רֵץ, צֵד, שֵׁם,
 אֵב, חֵץ, צֵד, תֵּם, פֵּל, זֹה, קֵב, בֵּץ, וֵן, דֵּב, גֵּב, מֵם,

מֶד, פֶּל, שָׁב, יוֹד, מֶר, קָם, שָׁש, לָה, סָק, הָם, קָח,
 שָׁק, שָׁב, תָּם, יָק, קָל, שָׁר, טָן, אָק, תָּל, יוֹה, יוֹת,
 קָר, יוֹד, פֶּר, מֶל, חָד, מֶת, מֶת, גָּם, לָל, אָן,
 כָּב, אֶת, נָה, רָק, מֶל, יָצָם, לָךְ, קָט, תָּר, שָׁב, פֶּר,
 תָּם, מֶד, אָג, לָב, תָּם, מֶל, שָׁךְ, נֶר, רָק, הָזו, טוֹ,
 נָם, בָּל, יוֹד, בָּךְ, אָש, פָּש, שָׁב, סָל, הָן, זָל, טָץ, תָּת,
 יוֹת, רָב, עַד, רָק, שָׁן, פָּב.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE.—In this Exercise the student will pay no attention to this mark, ־; but write and pronounce the word as if it were absent altogether; e.g. מַלְכָּה = malkāh. ־ herein is not short ō.

אָבֵר, בָּטַח, עָשָׂר, יוֹרֵב, קָרַח, נָעַם, אָרָץ, פָּלַע
 עָשָׂה, אֲשָׁפֵל, מִגֶּרֶשׁ, יוֹשֵׁעַ, פַּעַם, נָאֵם, קָצוּ, מִשְׁגָּב
 יִקְטֹל, יִרְאֶת, אֲשֶׁת, שָׁסָה, פָּבֵד, הִגְלִי, חֲסַפִּים, יִגְהַנִּי
 עֶזֶר, עֲבָרִית, שָׁרֵשׁ, שְׁמֹה, חֲחִים, יוֹחֶסֶר, חֲמִץ, חֲזָקָה
 זָכַר, תָּהָה, שָׂאת, גָּלְגַּל, עָרַעַר, אֲמַלֵּל, גִּרְזוֹן, עַפְעָף
 יוֹשִׁי, יוֹשֵׁב, יוֹשֵׁב, יוֹרְאָה, יָקָם, הוֹעֵף, יוֹחֲדוֹ, יוֹנֻקַּת
 טָלֵטֵל, פָּרְמֵל, פָּרַפֵּב, פִּסְלָחִים, פָּסֵל, פִּלְמֵד, הִכְלִילוֹ
 פָּלַפֵּל, נִבְזָה, יוֹשָׁר, פָּרַעַשׁ, גִּפּוֹן, פִּשְׁתָּה, יוֹפְשֵׁט
 פָּרִשְׁטָן, יוֹפְרֵשׁ, פָּרַפֵּר, עָרוֹת, מִכְשָׁל, אֲסֵלַח, יוֹתְמָרֵמֵר

קָלָקַל, מִשְׁלָּכַת, הַשְּׁלָף, מִפְקָד, לִשְׂכָּה, מִרְאֵת, מִרְאָה,
 סִפְתֵּיהֶם, הַמָּכֶם, קָרָדִם, רָחֵק, אֶרְמוֹן, מִגְרָשׁ, בָּקָר,
 יוֹדֶכֶם, טַבַּח, נִשְׁבָּרַת, יִפָּה, סִלְסֵל, פְּרָפֵר, גִּשָּׁשׁ,
 עֲבָרִים, אָנֹן, קָלָקַל, לַהֵט, הִסְכֵּן, תִּתְעַרְעֵר, בָּרִסִּם,
 עֲבָרִים, תִּשְׁעַת, עֲדִיו, מִפְקָד, מִשְׁלָּכַת, גִּלְגֹּל, יוֹנִיָּה,
 מִקְרָח, אוֹנִיָּה, גֵּרֶשׁ, הַשְּׁלָף, בְּרִכּוֹתֶיהָ, הַסֵּנָה, מִכְשֵׁל,
 בָּלִיָּה, סִפְרוֹ, עֲלִיָּה, הִרְחֵק, קָמְעוּ, צִמְתָּנִי, יִשְׁתָּה,
 מִמִּשְׁלָחֹו, הַשְּׁאֲלִיָּהוּ, הַתְּשׁוּטֻטָּנָה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Däg, mīn, gāth, pēn, kāf, päch, dām, chök,
 shāth, kōl, gān, yāth, zīv, bīn, kēn būn, dēl,
 zūm, dīv, dūn, hīm, hūl, sāl, dāth, hār, gēl, yīz,
 yīsh, päth, yēsh, nīr, sēl, sāk, sīm, sīsh, yīm,
 ām, ūn, īl, ūv, tsīn, räts, shēv, gēsh, rīv,
 nē-fēsh, mē-lēk, gāthāl, kātāl, kōthēsh, lāhēm,
 bākēm, rē-gēl, mōrāg, chālēk, dē-rēk, tāfēn,
 tsīmdā, kōvnō, shooshān, shākāv, shōmrāh,
 tīktōl, tāmāk, tōktāl, kē-lēv, dālyoo, bōtsrāh,
 hūshkāv, mūkrāch, tāchmōth, mīknēh, yīglēh,
 yāyīn, pārāsh, mōshēh, yāvān, mē-lāch, lē-chēm,
 nātsāl, chōshēk, mūkdāsh, sīfrā, mālkee, yīn-
 tān, gūthlō, chēvrōn, rīshpā, nīstār, nāfshee,
 bīrkāth, chūfshee, bātēn, kilyōth, yīrbēh, bīl-

vāv, tächtēkā, nēlkōshee, mǎzlāg, mīshmērēth, mīshpāchtō, hōrāhtēm, shīmshōn, yīschāt, shīk-mee, hōnchāl, kūrbāl, hāftsār, chōfzee, pōlpāl, bītee, nēthkēm, nōsīfkā, shōvrānee, sīksāktā, hōthdāshnāh, tīmshōlnāh, hīthrchātstee, tīth-chālchāl, tīthmōgāgnāh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ך), however, when it has no vowel, always takes the sign.

3. This sign has the form of our colon, ׃ , and is placed under a letter, thus ב׃ , and is called *simple Sh'va*.

4. Simple Sh'va may be either *vocal* or *silent*.

(a) It is always *vocal* under the *first* letter of a word; e.g. $\text{לְמֹל} = t'mōl$.

(b) It is always *silent* under the *last* letter of a word; e.g. $\text{נָאֵת} = nāt$.

(c) Both *sh'vas* under the *two final* letters of a word are *silent*; e.g. $\text{קָטַלְתָּ} = kätält$.

(d) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent*.

(2.) It is, however, *vocal* if preceded by

(a) an unaccented *long* vowel;

(b) another sh'va;

(c) Dägesh Forte (§ 5, 2, 3);

(d) Metheg (§ 7, 3);

(e) *Väṽ conversive, ׁ;

(f) the *Article, הַ; or,

(g) if it stands between two similar letters,

NOTE. — * These occur only at the *beginning of words*; e.g. נְהִי is to be read vā-y'-hee, not vāy-hee; הַיְסוֹר = hä-y'-soth, not häy-soth.

(e) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ě in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant, e.g. b, p, or t, open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written פְּלָן; *kree* = קְרִי; *bloom* = בְּלוֹם.

REM. 1. *Vocal* Sh'va in the exercises is represented thus ('); e.g. בְּקָה = B'kü. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yimlök must be written יִמְלֹךְ. נִכְתָּב would be expressed by niktäv.

REM. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent*; in other cases it is almost always *vocal*.

REM. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal*.

6. The *compound* Sh'vas (which are chiefly used with the guttural letters, viz. עההא) are:

Chä'-tëf Pättäch, פֶּתַח, very short ä, as in *Germany*.

Chä'-tëf Sëg'-öl, סֶגוֹל, very short ë, as in *imbecile*.

Chä'-tëf Kä'-mëts, מֶטֶס, very short ö, as in *ivory*.

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a*, *e*, or *o* written above the line; e.g., חֲלִיפָה = ch^aleefäh; בּוֹחֲרֵי = böch^oree; יֶעֱזֶק = yëche^ezäk.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yāth, l'yōm, l'meenō, l'kā, k'shōr, m'leets, s'kān, l'voosh, d'vār, l'chee, y'fōth, z'mān, v'lō, g'thōl, v'gām, s'emōr, löch^olee, s'nēh, p'athēn, tēsē-lāf, heyāh, s'emāts, mīthyān, yitschäk, shōr'reem, hāl'loo, lōm'theem, bīrchäthee, dälthā, zīlpāh, bīlhāh, hīmleek, shūlchān, hāy'nōr, lāp'amōth, chālōm, shālächtee, kätält, nārd, yīs'rānāl, nīm-r'tsoo, y'hōvāh, shōmrāh, s'achōz, s'enōk, n'tsōr, bārākt, yārd, rāvt, hīn'noo, vāy'vārēk, bīltee,

nāl'kāh, yāl'kee, t'sōv'vee, ʔamōrah, vāy'thāv,
 k'thāvteev, yāvuk, mērchāk, mōlkee, mūktār,
 sīksākt, yāft, hālīthrōsh, ʔethōm, chānōk, chōthā-
 sheem, rōm'moo, m'shōt'teem, shōt'atoo, sārtēm,
 yīr'ʔoo, yīkr'voo, tāshk, v'hīthkāl'kāl't v'hīsh-
 tāch^aveethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent*; and for what reasons.

פֶּזֶד, גֹּוע, דְּבַשׁ, קִמְתָּ, יִבְדָּה, בָּדָה, אָתָּה, תִּהְיֶה, נוֹשֵׁבוֹ
 נִגְשׁוּ, גָּאֵלוֹ, סִגְרָת, מִמְטִיר, קָטַלְתֶּם, נִסְגְּרָה, וְלִמְקוֹה
 וַיֵּצֵאוּ, כִּנְגְּדוֹ, יִדְרֹכוּ, בָּדָה, יִפְתָּה, קָרִי, וַיַּפְצִיעֵנִי, שְׂרַרְדָּה
 הִדָּר, וַיַּפְרִיעֵנִי, וַיִּשָּׂט, קָלָה, הוֹצֵאתָ, הִיאָר, הַמִּיתָה
 הַמְלִיךָ, הַתְּמַהֲמַהֲנוּ, יָפִי, מוֹעֲזָעִיךָ, הַמְרִים, בַּעֲשָׂרִים
 אֲרָחוֹת, תִּבְרָכוּ, אֲחִיזִי, קָטַלָה, דִּבְרִי, יִרְאָה, וְאֲרָאָה
 וַיִּרְהֹבָה, קָשָׁט, כּוֹתְכִים, מִמְלֶכֶת, יִלְדִי, וַיִּשָּׂף, נִתְּתָה
 צִעְקִי, אֲעֲמִד, וְאֵם, וְאֵנִי, לְבִבְךָ, פָקַח, קָטַלָה
 לְיִלָּה, מִרְאֲשֵׁית, תְּהוֹם, לְבִיָּה, קָנִי, עָרַב, בָּאֵנִי
 אֲנַחֲנוּ, וַיִּשְׁנֹו, סִבְכִי, וַקְטִיל, מִרְדָּה, מִחִיּוֹת, תִּדְשֵׂא
 שׁוֹנְאָה, יִהְיֶה, שְׁנִי, וַיִּשְׁרֹת, לָכִי, אֲחִתִּי, אֱלֹהִים
 אֲחֵרִי, יִהְיֶה, הַמֶּשֶׁל, וַיִּמְהַר, לַעֲשֹׂת, תִּשְׁכִּיל, הַמְּלָאִים
 אֲשֶׁר, יִהְיֶה, אֲדָמָה, הַתִּבְרָכָה, בָּנִי, עָנִי, הָצִי, וַיִּמְדָּד

מְלִיכִי, וּבִיאָר, בְּשִׁלֵּשׁ, הוֹסֵף, שָׁא, וַיִּתְּפְרוּ, אֶכְלָתָם,
 זָעַקוּ, אָכַל, וַיִּשְׁתַּחֲוֶה, וּלְשֵׁת, וַיִּכְלְפוּ, נִזְאָלוּ, וַיֵּאָסֶף,
 נָבו, תַּמְשִׁלָּנָה, אֲדֹנִי, יִשָּׁב, יִבְשֶׁת, אָפוּ, וַיִּנְבְּרָה,
 שָׁמַךְ, מִפְּקָדִים, בְּצִלְמוֹ, מִקְלָוֹנִי.

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction ו = *and*, prefixed to *words*, whose first letter is vowelless, or is a labial, ב, מ, or פ, is the sole exception to this rule; e.g. וַיִּמְלֶךְ, וּבָכַל.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אָנִי = ā-nee.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; קָם.

4. *Long* vowels stand regularly in *open* syllables; הוֹשִׁיבֵנִי.

5. *Short* vowels stand regularly in *shut* syllables; רַבָּתָם.

6. An accent (§ 7, 3-§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. יִרְאוּ = yī-r'oo, לָבַשְׁתָּ = lā-vāsh-tā.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. קָטְלָה = kāt'-lā.

8. No syllable can contain more than a sin-

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in ך, ם, ץ, ף, ג, ז is called the DAGESH LENE, and serves to give to these letters, called *aspirates* their hard sound, e.g. ם = ph, or f, while ז = p; ף = th, while ך = t.

2. A DAGESH FORTE is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ה, ח, ע, and sometimes ך.

3. Its effect is to *double* the letter in which it stands; e.g. קַטַל = kăt-tāl, חֲגַשׁ = hŭg-gāsh. Kāb-bāth must be written כַּבֵּד, not כְּבֵד.

4. It is never found in a *vowelless final* letter of a word, except in ךָ and ךֿ.

5. It is very rarely found in the *first* letter of a word.

6. When it occurs in an aspirate, ה, פ, כ, ד, ג, ב, it not only *doubles* it, but also gives it the *hard*

sound; hence it is both *forte* and *lene*; e.g. דָּבָר, the dot in ד is, of course, *lene*, but the dot in ב makes the letter b, and also doubles it, so that the word is pronounced dāb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte*; if a silent Sh'va precede, it is Dagesh *Lene*; e.g. בָּבֶר, the Dagesh in ב must be *forte*. In פִּי, יִפְתָּה, and קָטְלָה the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rĕk (ו). When the preceding letter has a vowel, ו = double v; otherwise it is ōō; e.g. קוּם = kīv-vām; but קוּם = koom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Rābbeem, kāllāh, nīttāch, nūggāsh, kūlee, yīttān, yīksh'rĕnnee, bōtteem, kāvvān, kōlloo, tsīvvāh, kīyyām, māll'koo, mīllā, g'mālleem, t'fīllāh, sūbb'kō, mīshsh'thā, y'shāddām, kōllāh, hīthpāllāt, kātt'lāh, hīmmālāt, shāmmāh, tīg-g'shee, l'thīttee, hīnnĕnnee, hāssēh, tīttāmmām, vātt'fall'tāmo, kōssoo, nīttāttēm, y'koonnĕnnoo, yādd'kīnnāh, hīnnābbeethā, vāttīssābbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אֶפֶס, חַיִּב, עֵינַת, חָלֹן, מְכַבֵּר, דִּבְקָקָה, דְּבָרוּ, גִּדְּלָתִי
חֲשִׁכָה, בְּדָבָרִי, הַפְּכֵס, קָרְדָּמִים, בְּרָדִים, וּנְיָדוּ, מְכַשֶּׁת
כֶּפֶת, כְּפֹתָר, חֲבָתוֹן, וְחַפְלָטְמוֹ, מְדִי, מְדַכֵּב, לָבוֹ
עֵזִי, עֲמֻכָּן, חֲנִי, עֹזֵר, הִתְחַפֵּם, הַדְּבַר, כָּלָה, שָׁלַח
הַבִּשָּׁה, אֲעִמֵּד, אֲחַלֵּק, עֲמֻדָּנָה, אֲשַׁמַּע, מִמֶּה, מִמֶּנִּי
אֶתָּן, תַּתָּמֶם, אֲזִיאֵל, אֶתָּן, כַּצְדִּיק, וַיִּקְלָל, הַכֹּהֵן
הַיָּצֵא, הָזָה, הַמִּנְשָׁה, אֲצַנֵּנוּ, כָּלִי, וַיִּשְׁנֹו, וַיִּכְרְנִי
וַיִּפְתַּח, אֲמַתּוֹ, תִּתְּנָה, שִׁבְתּוֹ, נִכְבְּדִי, עֲדָנוּ, עֲמָדִי
הַתְּכַנִּסְתִּי, אֲקַבֵּץ, אֲדַלֵּג, סָקַל, הַשְׁבֵּת, אֲדַמָּה, תִּשְׁבֹּךְ
וְנִתְחַם, אֲתַנְנָה, וְתַפֵּל, וַיִּטְלֵלָנוּ, הַזֹּכֵר, תִּתֵּשׁ, אֲקַשֶּׁר
וַיִּסְתַּבֵּל, אֲשִׁיג, הַצִּטִּיד, תֵּנַח, וְתִתְּנָה, הַנִּבְאֹו, הַפְּכֵס
תִּסְבִּי, הַזֶּדְמָנְחוֹן, תִּתְּפֵל.

§ 6. PATTACH FURTIVE.

1. When Pättäch is written under either of the gutturals ה, ח, or ע, standing at the end of a word, it is called *furtive*, and is pro-

nounced *before* the guttural, instead of *after* it; e.g. רוּחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יֶחֶד = yîăchd, not yîchăd. Forms of this sort are, however, comparatively rare.

(a) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as *ă* in the English words *trial*, *vial*, etc.

(b) "Analogous to this Pattach is our use of a *furtive* *ě* before *r*, after long *ē*, *ī*, *ū*; e.g. *here* (sounded hē^r), *fire* (fî^r), *pure* (pū^r)."

3. Pattach Furtive never forms an additional syllable; e.g. in רוּחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ר and the ח.

EXERCISE XIX.

Examples for pronunciation.

כַּחַד, רַע, שְׁלוּחַ, גְּבוּחַ, שִׁיחַ, רִיחַ, זֶרַח, זָרוּעַ,
מְזֻבַּח, חֲגִיחַ, בּוּעַ, מְנוּחַ, נוּחַ, נַח, שִׁמַּע, רוּעַ, גִּיחַ,
הוֹדִיעַ, אֵלּוּחַ, מִשְׁלִיחַ, מֶרַע, מִשַּׁח, מְשִׁיחַ, נִבֵּעַ,
הַבִּיעַ, שְׁלַח, אֶסְלַח, אֶפְתַּח, חֲפִצַּע, לְבַלּוּעַ, שְׁלַחָה,
הַגִּיחַ.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Mäppik is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in הַגֵּה, ה is a consonant, and *closes* the syllable. In הַגָּה, ה is a quiescent, and merely prolongs the sound of Kämëts, while the syllable is *open*.

(a) Mappik cannot be confounded with Dagesh Forte, as the latter never occurs in gutturals or final letters.

2. Mäkkëf is a short horizontal bar (or hyphen) between two or more words; e.g. וַיְהִי־בֵן, אֶת־כָּל־אֲשֶׁר־לּוֹ, וְאֵם־שָׁלֹשׁ־אָלֶיהָ.

(a) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Mëthëg is a small perpendicular line (|) placed on the left of the vowel which stands in the *second syllable before the tone*.

(a) Its usual position is by the vowel of the *antepenult*. It can *never* occur in the *ult* or *penult*; e.g. וַיַּעֲמֵד, קָטְלוּ.

(b) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words, *un'dertake'*, *an'imdtion*.

(c) Polysyllabic words sometimes have two or more Methegs; e.g. לִישׁוּעָתָהּ.

(d) A vowel with Metheg is usually *long*.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long ä and short ǒ (both represented by one sign, viz. ֿ) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign ֿ is short ǒ in a *closed unaccented* syllable.

2. The sign ֿ is short ǒ in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign ֿ is short ǒ when followed by,

(1) Dagesh Forte: $\text{רִנִּי} = \text{rönnée}$;

(2) Makkef: $\text{כֹּל־} = \text{köl}$;

(3) Kamets-Chatoof: $\text{הֶעֱמִידִי} = \text{höëömthee}$;

(4) Chatef-Kamets: $\text{בְּחֹרֵי} = \text{böch'ree}$;

(5) Sh'va, without an intervening Metheg:

$\text{שְׁמֵרָה} = \text{shömräh}$; or,

(6) When it stands in a *closed final* syllable, with the accent on the *penult*:

$\text{וַיַּיְאֹכֶם} = \text{väyyäköm}$.

REM. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which ֿ stands is open or closed ; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the ְ when followed by ְ without an intervening Metheg as short ö ; e.g. $\text{קָטְלִי} = k\ddot{o}tlee$, while $\text{קָטְלִי} = k\ddot{a}t'loo$.

A Dagesh Forte between the ְ and the ְ of course determines the sound as short ö , even though the ְ be accompanied by Metheg; e.g. $\text{קָטְלִי} = \text{özz'kä}$.

REM. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when ְ is followed by ְ that the Metheg is of use to determine the sound as ä .

4. The first ְ in the two anomalous words קָתְשִׁים and שְׂרָשִׁים is short ö . Pronounce *köthä-sheem*, *shöräsheem*.

5. In all other cases besides those above mentioned, ְ is long ä ; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

NOTE.—Be careful to insert Metheg and silent Sh'va in their proper places.

Yöktäl, bötnem, väyyä'röm, böttäkēm, shäm, rönnoō, hözmäth, läk, göfreeth, y'chönkä, chön-nānoo, söznā, häläktä, häbbötteem, köl-d'vār, käl, köthkōth, shälōsh, köshrah, käsh'rah, yish-mörkēm, yäshōv, pözölkēm, yoomäth, väyyämōth, sökläh, häggämäl köl-bäsär, köv'lō, köövkä, shöfk'kä, m'mülläk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign $_$ is long \ddot{a} or short \ddot{o} .

NOTE.—The accent is on the *last* syllable, except where otherwise marked by '.

בָּתִּים, יָשָׁב, וַיָּשָׁב, גִּלְגָּמָה, גִּלְמִי, כָּלְמוֹ, חָק־
קָרָאִי, קָדָשִׁי, שְׁפִטְנִי, הֶבְנִים, הִיתָה, פֶּלֶ-, יָם, בָּרְהִי
גְלִיחַ, מִצָּא, קָטַבְךָ, סָב, מַלְכָּה, מַלְכָּה, וְקָשָׁן, בָּרְכוּ
אַרְבָּעָה, עָנֹו, עָנִי, שְׁפִטְנִי, וָמָה, אַחֲרָן, וְכָלִיָּה, יָד
חָגִי, דָּכָה, דָּכִים, דָּכִי, כָּפָרוֹ, עֲשָׂרָם, גִּמְלָנִי, מֵאָהֻזִים
אַרְחֹן, אַרְחֹת, וְקָטָן, וָפִי, וְכֹפֶה, חֲפָשִׁי, לַחֲלִי, עֲרָלָה
וַעֲזֹרָנָא, עֲשָׂקָה, עֲשָׂקָה, אָרֶךְ, וְכִנְיָה, הִנְתָּקוּ, וַיִּנְתָּנוּ
רַב־אָדָם, רַב, הִחֲלָה, עֲרָלָתוֹ, אֲרָנָן, וְקִנְעָם, בָּחֲלִי
מִשְׁלֹו, מִשְׁלֹו, אֲנִהֲגָה, נִדְדָה, נִגְעָה, עֲפִלִּיכֶם, עֲפָאִים
טָהָרָה, תוֹרָתָה, לְחַק־עוֹלָם, חֲמָרִים, וַתִּכְתֹּב־שָׁם
פְּתֻנוֹת, אֲהֲלִי, שָׁדֵד, פָּסוֹ, מֵאָדָם, וַחֲלִיִּים, מֵעַמֵּד
הִרְבֵּת, וַתֵּחֶם, יִשְׁדָּם, אֲנַחְנוּ, שׂוֹא, חֲכָמָה, הִשְׁכָּפָה
לָמָה, תַּעֲבֹדֶם, הַקִּים, מוֹתָה, וַצִּעֲקִי, קָדְקָדוֹ, קִסְמִי
מִרְטָה, מֵאֲסָכֶם, צִהָרִים, חֲלִיִּים, וַיִּלָּשׁ, וַיִּבְשָׁה, וַיֵּגֶף
קָרְבָּכֶם, קָטְנִי, הִשְׁפּוֹת, גִּדְל־, כָּנַף, שָׂרָף, וַתֵּחֶם
וַיִּצֵּם, וַיִּפְתִּי, נִפְצָה, אֲבַחֲנָה, הִשְׁמָה, פַּעֲלִכֶם, קָטְנִי

וְנָשָׁב, גִּזִּי, רַחֲקָה, פָּלוּ, תֹּאכֶרֶם, אֲמַנָּם, אֲעֲלֶה, סֵלִיחַ,
 מִתֵּנִי, מֵאִסּוּר, וְחֲלִי, וְסַעֲדָה, דְּלִי, דָּקָר, דְּלִתָּךְ, חֲגָא,
 וְשִׁלְ-בֶּד, בְּחֶרֶת, מִחֶרֶם.

§ 9. VAV AND YOTHE AS CONSONANTS.

1. (a) Whenever Vav is preceded by any other vowel than Shoorĕk, Kibboots, or Chōlēm; or whenever Yothe is preceded by any other vowel than Cheerĕk, Tsārā, or Sĕgōl; or (b) whenever they receive Dagesh Forte; or (c) have a vowel or vocal Sh'va; or (d) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וְ = äv, as in וְ; וּ = äv, as in וּ; וֹ = āv, as in וֹ; וֹ = ĕv, as in וֹ; וֹ = iv, as in וֹ; וֹ (like וֹ) = äv, as in וֹ, pronounced bänäv.

Thus וֹ or וֹ = aī,* as in *aisle* (not like ai in *pail*), וֹ = tsärāi; וֹ = ōy, sounded not like oy in *boy*, but more like oee, e.g. וֹ = goee; וֹ = ooy, like uoy in *buoy*, i.e. oooo; e.g. וֹ = gäloooo.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.



























* Whenever aī occurs in this section, it is always to be so pronounced.

עֲשׂוּי, וַיַּעֲשֶׂה, עָנָה, עֵינַי, מִחֲלוּי, קָנוּ, תַּפְּסִיִּים, וַיֵּאמֶר,
 שָׁלוּ, שָׁלוּ, שָׁכְנָה, דִּי, שִׁי, וַיִּרְכַּב, רַגְלָיו, רַגְלִי, פִּי
 הוּי, וַיֵּרֶו, נִיָּהִי, אוֹי, צָפְנִי, אֲדָנִי, שְׂדֵי, הוֹרִי, חוֹזִי
 נִקְדָּם, חֲנִיּוֹת, חֲצִיו, גִּי, צָדִי, תַּמִּי, חֲצִי, עֲמִי, לָחִנִּי
 בִּילִיו, עֵינִי, יוֹנִי, נָדִיו, שִׁירִי, חֲזִיתוֹ, אֲרִינֶה, דָּרְכִי
 הַיּוֹם, שָׁנִי, קָנָם, וַיּוֹשֶׁב, וַיִּצָּר, וַיַּעֲשֶׂה, וַיִּקְבְּצוּ, וַיִּקְרָא
 אָחִיו, בָּנָיו, לָהּ, קָנִי, שָׁנָה, גִּנְיָה, גִּנְיָה, דָּנִי, קִינָה
 דָּוִד, קָנִי, הָלָה, גֹּשֶׁ, קָנוּ, גֹּשֶׁ, הָלָה, קָנָה, נָלָה, יָחֹת
 יָהֹלָה, מִצֹּחִי, קִצֹּחִי, כְּנֹחִי, קָדֹחִי, וַיִּמְשְׁלוּהָ, וַיִּמְשְׁלוּהָ.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1.  Sillook.	10.  Päshhä.	19.  P'seek.
2.  Athnääch.	11.  Zärkä.	20.  Moonäch.
3.  Mërkä.	12.  Y'theev.	21.  Kädmä.
4.  Tifchäh.	13.  Gërësh.	22.  Double Mërkä.
5.  Zäkëf Kätön.	14.  Double Gërësh.	23.  Mähpäk.
6.  Zäkëf Gäthöl.	15.  Great T'lishä.	24.  Shälshëlëth.
7.  Sëghöltä.	16.  Little T'lishä.	25.  Därgä.
8.  T'veer.	17.  Kärnä Färä.	26.  Y'räch.
9.  R'veeä.	18.  Püzër.	

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid*. If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Metheg, have the tone. In most words, the *ultimate* syllable has the tone; e.g. מוֹעֵד, נֶכֶן. In words that have ׀ in the ult, the tone is on the *penult*; e.g. מֵלֶךְ = mēl'k. The tone is also on the *penult* in words preceded by ׀; וַיַּשֹּׁב = väyyä'shöv.

5. The tone can only be on the *ult* or *penult*, never on the antepenult.

6. The mark ; called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnäch ׀ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רַכֵּב in pause becomes רַכֵּב.

8. The Sillook ׀ can never be confounded with Metheg ׀, as the former stands only under
6

the *last* word of a verse, and then *always under the tone-syllable*, while Metheg *never* stands under the tone-syllable.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlii. 6, the text has אָנֹכִי, the margin has אֲנִי־הֵנִי, therefore אָנֹכִי is to be pronounced אֲנִי־הֵנִי. The proper vowels for אָנֹכִי would be אֲנִי; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, * stands in the text; in the margin we have בָּנִי; cf. 2 Sam. viii. 3; 2 Kings xix. 31, 37.

5. There are a few standing K'rees which are

unnoticed in the margin ; e.g. הִיוּ [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׁשַׁכַּר = yĭssäkär. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it ^athōnāi, whose vowels it is pointed with. However, *we* usually read it as it is pointed, and pronounce it Jehovah. If אֲדֹנִי precede it, it is pointed יְהוֹה, which a Jew would pronounce ʿlōheem.

DIRECTIONS TO THE STUDENT.

NOTE.—The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These “directions” will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.

2. Divide each word into its component syllables, and give the rule for each syllable. § 4.

3. Give rule for the use of each vowel that occurs. § 4, 4–7.

4. Distinguish the vocal and silent Sh’vas.

5. In case of each Sh’va, state why it is vocal or silent. § 3.

6. Distinguish Dagesh Lene from Dagesh Forte. § 5.

7. Note *final* letters and *dilated* letters.

8. Note the quiescent letters. § 2, 3–4.

9. Select the words in which Mappik occurs.

10. Select the words in which Pattach Furtive occurs. § 6.

11. Find instances in which Cholem coincides with the diacritical point of ך. § 2, 5.

12. Find the words in which Kamets-Chatoof occurs. § 8.

GENESIS.

בראשית.

CAPUT I. א

- 2א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה רֵחָו וְבָחוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־
4 אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
ה אוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
קֶרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ
6 וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְהי מַכְדִּיל בֵּין
7 מַיִם לַמָּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמָּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמָּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי־
8 כֵּן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר
9 יוֹם שֵׁנִי: פ וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמָּיִם מִתַּחַת
הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָאֵה הַיַּבָּשָׁה וַיְהי־כֵן:
י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלַמָּקוֹה הַמָּיִם קֶרָא יָמִים

- 11 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ
 דָּשָׂא עֹשֶׁב מִזֶּרַע וְרֹעַ עֵץ פָּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר
 12 וְרֹעִיָּהוּ עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוּצֵא הָאָרֶץ דָּשָׂא עֹשֶׁב
 מִזֶּרַע וְרֹעַ לְמִינֵהוּ וְעֵץ עֹשֶׂה-פֶרִי אֲשֶׁר וְרֹעִיָּהוּ לְמִינֵהוּ
 13 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי: 13
 פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם 14
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי לְאֹתָהּ וּלְמוֹעֲדִים
 15 וּלְיָמִים וּשְׁנָיִם: וַיְהִי לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר 15
 עַל-הָאָרֶץ וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת 16
 הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאֹר
 הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם 17
 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ: וּלְמֹשֶׁל 18
 בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא
 19 אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: 19
 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה כ
 20 וְעוֹף יַעֲוִף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם: וַיִּבְרָא 21
 אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה ו
 הַרְמֻשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף

לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֶתְּם אֱלֹהִים לֵאמֹר 22

פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ׃

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חָמִישִׁי׃ פ וַיֹּאמֶר 23 24

אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֶמָּה וְרֶמֶשׂ

וְחַי־תֹּאֲרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי 25

הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ

הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים 26

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיְרִדּוּ בְרִגְתַּי הַיָּם וּבְעוֹף

הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ

עַל־הָאָרֶץ׃ וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם 27

אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם 28

אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ

וּכְבָּשׁוּהָ וַיְרִדּוּ בְרִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה

הָרֹמֶשֶׂת עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם 29

אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־

הָעֵץ אֲשֶׁר־בוֹ פֶּרִי־עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ׃

וּלְכָל־חַיַּת־הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־רֹמֵשׁ עַל־ 30

הָאָרֶץ אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ

וַיְהִי־כֵן: וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב 31
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: פ

ב

CAP. II. ב

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאוֹם: וַיְבַל אֱלֹהִים בַּיּוֹם 2 א
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם 3
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלֹאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ 4
וְהָאָרֶץ בְּחֵבְרָאָם בָּיּוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ
וְשָׁמַיִם: וְכָל־שֵׁיט הַשָּׂדֶה טָרֵם יְהוָה בָּאָרֶץ וְכָל־ 5
עֹשֵׁב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד יַעֲלֶה 6
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּצְרֹ יְהוָה 7
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בָּאָפוֹ נִשְׁמַת
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטֹּעַ יְהוָה אֱלֹהִים 8
גֵּן בְּעֶדֶן מִקְדֵּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר: וַיִּצְמַח 9
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נָחֵמַד לְמִרְאָה וְטוֹב
לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֵן וְעֵץ הַדַּעַת טוֹב וְרָע:

- וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-חַגְגֵּן וּמִשָּׁם יִפָּרֵד וְהָיָה
 11 לְאַרְבָּעָה רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּכֵכַּ
 12 אֶת כָּל-אֶרֶץ חֲחִיִּלָּה אֲשֶׁר-שֵׁם הָהָר: וְהָרֵב הָאֶרֶץ
 13 הָהוּא טוֹב שֵׁם הַבְּדֵלָח וַיֵּאֱבֹן הַשָּׁהִם: וְשֵׁם-הַנָּהָר
 14 הַשְּׁנִי גִיחוֹן הוּא הַסֹּכֵכַּ אֶת כָּל-אֶרֶץ כּוּשׁ: וְשֵׁם-הַנָּהָר
 הַשְּׁלִישִׁי חֲדָקֵל הוּא הַחֲלָז קִדְמַת אֲשׁוּר וְהַנָּהָר
 טו הַרְבִּיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם
 16 וַיַּנְחֵהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: וַיִּצְוֵה יְהוָה אֱלֹהִים
 17 עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-חַגְגֵּן אָכַל תֹּאכַל: וּמִעֵץ הַדַּעַת
 טז טוֹב וְדַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת
 18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם
 19 לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ: וַיִּצֹר יְהוָה אֱלֹהִים מִן
 הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל-הָאָדָם לִרְאוֹת מַה-יִּקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 כ נָפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-
 הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
 21 לֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים וַתְּרַדְמָה
 עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעֹתָיו וַיַּסְגֵּר בָּשָׂר

22 תַּחֲתָנָה: וַיִּכְן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־
 23 הָאָדָם לְאִשָּׁה וַיֵּבְאֶהָ אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת
 הַפֶּעַם עָצָם מִעַצְמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה
 24 כִּי מֵאִישׁ לִקְחָהּ זֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־
 אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם כֶּחָד
 עֲרוֹמָם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבָּשְׁשׁוּ:

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ג
 וַהֲנַחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עֹשֶׂה יְהוָה
 אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִכָּל עֵץ הָגֶן: וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחֶשׁ מִפְּרִי
 עֵץ־הָגֶן נֹאכָל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן אָמַר
 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּ: וַיֹּאמֶר
 הַנָּחֶשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּ: כִּי יָדַע אֱלֹהִים כִּי
 בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וַחֲיוֹתֶם כַּאֲלֹהִים
 יָדַע טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי
 תֹאמָר־הִיא לְעֵינַיִם וְנָחֵם הָעֵץ לְחֵשְׁכִיל וַתִּקַּח מִפְּרִי
 וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּה וַיֹּאכַל: וַתִּפְקְחָנָה עֵינֵי
 שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרוֹמָם הֵם וַיִּתְּפְרוּ עֲלֵיהֶם תְּאֵנָה וַיַּעֲשׂוּ

- 8 לָהֶם חֲגֹרֶת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה:
בָּגָן לְרוֹחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
9 אֱלֹהִים בְּתוֹךְ עֵץ הָגֵן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קוֹלִי שָׁמַעְתִּי בָּגָן וְאִירָא
11 כִּי־עֵירֹם אָנֹכִי וְאֶחְבֵּא: וַיֹּאמֶר מִי חֲגִיד לָךְ כִּי עֵירֹם
אַתָּה הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכָל־מִמֶּנּוּ אָכַלְתָּ:
12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתַתָּה־לִּי
13 מִן־הָעֵץ וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־נָּתַתְּ
14 עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הַשִּׂיָּאֲנִי וְאָכַל: וַיֹּאמֶר
יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עֲשִׂית וְאַתָּה אֲרֹר אֶתָּה
מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גִּחְתְּנֶךָ תֵּלֵךְ וְעֹפֶר
טו תֹּאכַל כָּל־יִמִּי חַיִּיךָ: וְאִיֶּכָּה אִשִּׁית בִּינְךָ וּבִין הָאִשָּׁה
וּבִין זֶרַעַךְ וּבִין זֶרַעַה הִוא יִשׁוּפֶכָּךְ רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ
16 עֶקֶב: ׀ אֶל־הָאִשָּׁה אָמַר הֲרַבָּה אֲרַבָּה עֲצָבוֹנֶךָ
וְהֲרַנָּה בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁקָתֶךָ וְהִוא
17 יִמְשַׁלְּכֶךָ: ׀ וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
אֲרֹרָה הָאָדָמָה בְּעִבּוּרָהּ בְּעֶצְבוֹן תֹּאבִלְנָהּ כָּל יְמֵי

- חַיָּה: וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב
 הַשָּׂדֶה: בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־
 הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אָתָּה וְאֶל־עָפָר
 תָּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה
 אִם כָּל־חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כִּתְנוּת
 עוֹר וַיִּלְבָּשֵׁם: פ וַיֹּאמְרוּ יְהוָה אֱלֹהִים הֵן
 הָאָדָם הָיָה בְּאַחֵר מִמֶּנּוּ לָדַעַת טוֹב וָרָע וַעֲתָה וּפֶן־
 יִשְׁלַח יְדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
 וַיִּשְׁלַח־הוּא יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לַעֲבֹל אֶת־הָאָדָמָה
 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֹּן מִקְדָּם
 לְגֶן־עֵדֶן אֶת־הַכְּרִבִּים וְאֵל לְהִט הַחֵרֶב חֲמַת־חֶפְכָּת
 לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס

מ

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- וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאוּ מֶלֶךְ־מִצְרַיִם
 וְהָאִפָּה לֹא־דָנִיתָם לְמֶלֶךְ מִצְרַיִם: וַיִּקְצַף פָּרְעֹה עַל שְׁנֵי
 סָרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאוֹפִים: וַיִּתֵּן אֹתָם
 בְּמִשְׁמַר בֵּית שֵׁר הַטְּבָחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
 יוֹסֵף אָסוּר שָׁם: וַיִּפְקֹד שֵׁר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם

- ה וַיִּשְׁרֹת אֹתָם וַיְהִי יָמִים בְּמִשְׁמָר: וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם
אִישׁ חֲלֹמוֹ בְּלִילָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה
וְהָאֹפָה אֲשֶׁר לַמֶּלֶךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַסֵּתֶר:
6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיֵּרָא אֹתָם וַהֲנִם זָעֲפִים:
7 וַיִּשְׂאֵל אֶת־סֵרִיסֵי פְרָעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמָר בֵּית אֲדֹנָיו
8 לֵאמֹר מַדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
חֲלַמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
9 פְּתָרִים סִפְרוּנָא לִי: וַיִּסְפֹּר שְׁרֵי־הַמִּשְׁקִים אֶת־חֲלֹמוֹ
לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גִפֶּן לִפְנֵי: וּבִגְפֶן שְׁלֹשָׁה
שָׁרְיָגִם וְהוּא כְּפָרַחַת עֲלֶתָה נֹצֶה הַבְּשִׁילוֹ אֲשַׁבְּלֶתִיהָ
11 עֲנָבִים: וְכֹס פְּרָעָה בְּיָדִי וְאֶקַּח אֶת־הָעֲנָבִים וְאֶשְׁחַט
אֹתָם אֶל־כּוֹס פְּרָעָה וְאַתָּן אֶת־הַכּוֹס עַל־כַּף פְּרָעָה:
12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרִנִּי שְׁלֹשֶׁת הַשָּׁרְיָגִם שְׁלֹשֶׁת יָמִים
13 הֵם: בְּעוֹד שְׁלֹשֶׁת יָמִים יֵשֶׂא פְרָעָה אֶת־רֹאשׁוֹ וְהִשְׁיִבָּה
עַל־כַּנֹּה וְנָתַתָּ כּוֹס־פְּרָעָה בְּיָדוֹ בְּמִשְׁפָּט הָרֹאשׁוֹן אֲשֶׁר
14 הָיִיתָ מִשְׁקָחוֹ: כִּי אִם־זָכַרְתָּנִי אִתָּךְ בְּאֲשֶׁר יִיטַב לָךְ
וְעֲשִׂיתָנָא עִמָּדִי חֶסֶד וְחִזְכַּרְתָּנִי אֶל־פְּרָעָה וְהוֹצֵאתָנִי
סד מִן־הַבֵּית הַזֶּה: כִּי־גִנֵּב גִּנֵּבְתִי מֵאֶרֶץ הָעֵבְרִים וְגַם־פָּה

- 16 לֹא־עָשִׂיתִי מְאוֹמָה כִּי־שָׁמוּ אֹתִי בְּבֹרֶ: וַיֵּרָא שְׂרֵה־הָאֲפִים
 כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אֶף־אַנִּי בְּחַלּוּמִי וְהִנֵּה
 17 שְׁלֹשָׁה סִלֵּי חֲרִי עַל־רֹאשִׁי: וּבִסֵּל הָעֶלְיוֹן מִכָּל מִאֲכָל
 פְּרֹעָה מַעֲשֶׂה אִפָּה וְהָעוֹף אֲכָל אֹתָם מִן־הַסֵּל מֵעַל
 18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פָּתַרְנִי שְׁלֹשֶׁת הַסִּלִּים
 19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יֵשֶׁא פְּרֹעָה אֶת־
 רֹאשִׁי מֵעֲלִיָּה וְתִלָּה אוֹתָהּ עַל־עֵץ וְאֲכָל הָעוֹף אֶת־
 בְּשָׂרָהּ מֵעֲלִיָּה: וַיְהִי ׀ בְּיוֹם הַשְּׁלִישִׁי יוֹם הַלֵּילָה אֶת־
 פְּרֹעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיֵּשֶׂא אֶת־רֹאשׁ ׀ שֶׁר
 21 הַמִּשְׁקִים וְאֶת־רֹאשׁ שֶׁר הָאֲפִים בְּתוֹךְ עַבְדָּיו: וַיָּשָׁב
 אֶת־שֶׁר הַמִּשְׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן חֶבֶם עַל־כַּף פְּרֹעָה:
 22 וְאֶת שֶׁר הָאֲפִים תִּלָּה בְּאִשֶּׁר פָּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר
 23 שְׂרֵה־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:

APPENDIX.

IN compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The STEM of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־ , the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) קָטַל .

Intransitive verbs take ־ or ֿ with the second radical.

From the stem are next formed the six *conjugational stems*: viz.

(1) NIPHAL by prefixing Nun (נ) to the stem קָטַל . נִקְטַל which (Green, § 61, 1) becomes נִקְטָל .

(2) PIEL, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb), and pointing the first radical with ־ ,* and the second with ־ . קָטַט .

(3) PUAL, by doubling the middle radical, and pointing the first radical with ־ , and the second with ־ . קָטָט .

(4) HIPHIL, by prefixing ה to the stem (in order to pronounce the vowel more strongly), and pointing it with ־ ,* also placing ֿ with the second radical. הִקְטִיל .

(5) HOPHAL, by prefixing ה pointed with ֿ (or ־) to the stem. הִקְטִיל .

(6) HITHPAEL, by prefixing הִת (the reflexive pronoun) to the original form of the Piel; viz. קָטַט . הִתְקַטַּט .

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to *all* the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*,—

(a) In the *Kal* by changing the last vowel to $\dot{\iota}$. קָטֹב.

(b) In the *Niphal* (sometimes by changing the last vowel of its stem to $\dot{\iota}$, e.g. לִקְטֹב) generally by prefixing ה (a relic of הָ) to the stem, assimilating the $\dot{\iota}$ and representing it by Dagesh Forte (לִקְטֹב), inserting pretonic τ under the first radical (הִקְטֹב), and changing the ult. vowel of the stem to Cholem; e.g. הִקְטֹב.

(c) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to $\dot{\iota}$, and in the *Piel* by placing the original vowel of its stem, (viz. Pattach), under the first radical; e.g. קָטַב, קָטַב.

(d) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā ($\bar{\alpha}$), and in the *Hiphil* by restoring the original vowel, i.e. $\bar{\alpha}$, to the prefix ה; e.g. הִקְטִיר, הִקְטִיר.

(e) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. הִתְקַטַּב.

REMARK.—It will be noted, therefore, that *Cholem* in the ult. usually marks the *Infinitive absolute*.

3. From each *Infinitive absolute* is next formed an *Infinitive construct*,—

(a) In the *Kal* by rejecting the pretonic Kamets.

(b) In the *Niphal* by changing $\dot{\iota}$ to $\bar{\alpha}$.

(c) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future*; by prefixing the personal preformatives $\bar{\iota}$, ה, א, נ, dropping the ה of the Inf. in Niph., Hiph., Hoph., and Hithpael, and giving its vowel to the personal prefix.

These prefixes, abstractly considered, are of course pointed with Sh^{va}.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in all cases are formed the *Imperatives*, by simply dropping the personal prefix ה (which is superfluous in the Imp.) and restoring the ה if it originally stood in the *Infinitive construct*.

The *Pual* and *Hophal* being pure passives, have no Imperative.

6. The *participles* (being verbal nouns) are mostly formed from the *Infinitive construct*.

(a) In the *Kal*, however, the arbitrary forms קָטֹב, קָטֹב are used.

(b) In the *Niphal* the form לִקְטֹב (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(c) In the other Conjugations נ is prefixed to the Infinitive, the ה is dropped, the נ taking its vowel instead of ה , and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קטל	נִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
Inf. abs.	קָטֹל	הִקְטֹל	קָטַל	קֻטַּל	הִקְטֹל	הֻקְטַל	הִתְקַטַּל
Inf. con.	קָטֵל	הִקְטֵל	קָטַל	קֻטַּל	הִקְטֵל	הֻקְטַל	הִתְקַטַּל
Futures	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִתְקַטֵּל
Impera.	קָטֵל	הִקְטֵל	קָטַל		הִקְטֹל		הִתְקַטֵּל
Particip.	קָטֵל	נִקְטֵל	קָטַל	קֻטַּל	מִקְטִיל	מֻקְטַל	מִתְקַטֵּל

קָטֹל

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. a., and for the vowel changes, cf. § 85, 2. a.

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode*.

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* נ , ה , י , א .

The *Perfect* has *affixes*, but no personal prefixes.

REM. — The *Imperative* also takes affixes, but cannot be mistaken for the Perfect, as the vowels under the first radical in the Kal and Piel, and under the ה in Hiph., and Hith., differ; while in the Niph. the Imper. takes the prefix ה , the Perf. having נ .

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future*, the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular* verb, in the *Kal* and *Niphal* is ה , in *Piel* and *Pual* invariably ה , in *Hiphil* ה , in *Hophal* ה or ה , in *Hithpael*, ה .

The *Niphal* may be distinguished from *Kal*, by the ה under the first Radical immediately after the prefix. הִקְטֹל הִקְטֵל . The *Piel* from the *Pual* by the vowels under the first radical.

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future* tense of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	* Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	ִ (ִּ) *	ִ (ִּ) *	ִ (ִּ) *	ִ (ִּ) *	ִ	ִ (ִּ)	ִּ
גuttural,							
כuttural,							
ל							
פ						ִ	
קuttural,	ִ ִּ	ִ					
פ	ִ ִּ	ִ					
ל	(ִּ apoc. form.)						
פ	ִּ ִּ				ִ (ִּ)	ִ	
ע	ִ (ִּ ִּ)				ִ	ִ (ִּ)	
ע	ִ				ִ	ִ	

* These occur only under א. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations.

To illustrate the method of using this table, take יוֹשִׁיב: the vowel

with the prefix is י; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a פִּי verb; קָשָׁב is therefore the root.

Or, take קָשָׁב. The vowel of the prefix is אָ, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class עָע or עִי. The vowel אָ or אֵ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* קָשָׁב, *Hiphil* קָשָׁב; *Kal* קָטַב, *Hiphil* קָטַב.

(B) If the verb (having an *affix*) be in the *Preterite*,

נ prefixed marks the *Niphal*,

Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.

Exc. Verbs ע guttural, of course omit the Dagesh, but lengthen the vowel under the first Radical to אֵ in the *Piel*, and to אִ in the *Pual*; e.g. *Piel* גָּעַל, *Pual* גֻּעַל. Verbs עִי double the *third* Radical, which form verbs עָע borrow.

ה prefixed marks the *Hiphil* and *Hophal*.

הָה prefixed marks the *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* אָ or נִי denotes the 1st person.

Affix הָ, הָם, הֶן, הֵן denotes the 2d person.

Affix הָא or אֵי denotes the 3d person.

FUTURE Tense. *Prefix* אֲ or אִ denotes the 1st person.

Prefix הָ denotes the 2d person.

Prefix י (or הָ) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes הָ, הָם, הֶן, הֵן denote the *Plural*.

5. CHARACTERISTICS OF THE INFINITIVE AND IMPERATIVE.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix הָ and also Dagesh Forte in the first Radical, except in verbs ע guttural.

6. CHARACTERISTICS OF THE PARTICIPLES.

Niphal Participle begins with נִ; all the rest (except *Kal*) with נָ, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

MASCULINE.

Singular.

Absolute has no characteristic termination.

Construct is like the *Absolute*; except in case there is a mutable vowel in the *Absolute* it is generally shortened or rejected.

NOTE. — *Kamets* and *Tsara* rarely occur in the construct.

Nouns in חָ- make their *Construct* in חֲ-.

Nouns in חֲ- make their *Construct* in חֱ-.

Plural.

Absolute ends in חִים (rarely in חֵי or חִי).

NOTE. — Some masculines make their plural in חִים (cf. Green § 200 a.).

Segholates insert חֲ before חִים; e.g. חֲמִלִים.

Construct ends in חֲ.

FEMININE.

Singular.

Absolute ends in חָ- or חֲ- (rarely in חֵ-, חִ-, חֶ-).

Construct ends in חֲ- (or חֱ-).

Plural.

Absolute. חִים is substituted for the ending of the *Singular*.

Segholates insert חֲ before this ending חִים.

Construct also ends in חִים, before which *Segholates* revert to their original monosyllabic form.

Duals make their *Absolute* in חִים, their *Construct* in חֲ. Before חִים feminines in חֲ- become חֱ-.

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by י or נ.

Second Person is indicated by ך.

Third Person is indicated by חֲ-, י, ם, or ן.

NOTE. — י inserted between a noun and its suffix shows that the noun is in the plural number; in the first person singular this י coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

	SINGULAR.		PLURAL.		DUAL.	
	Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.
MASCULINE.	No characteristic ending.	Like Absolute.	} יִם	יִי	יִם	יִי
	הַ	הֵ				
	יַ	יֵ				
	Segholates.	Like Absolute.	יִם (or יִם)	יִי		
FEMININE.	הַ	} תַּ	} וֹת	וֹת	וֹתַיִם	תֵּי
	* תַּ					
	† תַּ					
	תַּ	תַּ	יֹת	יֹת		
	וֹת	וֹת				
	* תַּ	} No Construct.	No Plural.			
	* תַּ					
	Segholates.					
	תַּ or תַּ		וֹת	וֹת		

* These terminations are very rare.

† Nouns in תַּ are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers*, *Genders*, and *States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B. — The *Masculine* Plural termination is *added* to the Absolute Singular. The *Feminine* Plural ending וֹת is *substituted* for the Feminine Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct* State.

The *Construct* Sing. Masc. and the *Construct* Plural Fem. may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb*. — First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun*. — Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes*. — Number; Person; Gender; Case.

For *Participles*. — Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense, conjugation*, etc., of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. NOUNS. Reject from the word all prefixes (e.g. ב, כ, ל, מ, ה, ש, ו), all suffixes, and plural or dual terminations.

II. VERBS. 1. All verbal roots are *tri-literal*. To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, ו, ה, נ, א; (2) all conjugational preformatives, נ, ה, הָה; (3) the participial prefix, מ; (4) the prefix prepositions, ב, כ, ל, מ; (5) the article [sometimes prefixed to the participle] and interrogative particle, ה; (6) the relative, ש; and (7) ו copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (הָ, ה, ו, ו, הָם, הָן, נִי), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as ו, וּ, וּ, וּ.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* ו or נ; (2) a *medial* ו or ו; (3) *final* ה (very seldom א); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נ (rarely ו).

Vav (ו, וּ, or וּ) after the personal or conjugational prefix usually represents initial ו.

The inserted vowel (וּ, וּ, or וּ-) often serve to indicate וּ or וּ verbs.

If after rejection; as in (A), (B), (C), ו remains as the third radical, the verb is וּה.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an וּ verb.

4. If but *one* letter is left, prefix נ (rarely ו) and add ה.

N.B.—When ו Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use :

“The servile letters cast away,
And if behind *three* letters stay
You’ll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon* :
A *medial Yothe or Vav* may show
The letters three you want to know :
Perhaps the letter which stands second,
To make the three, *must twice be reckoned* :
Or, finally, perhaps you may
Require to add a final Hay.”

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